

General Conference Bulletin, vol. 5

esr

Ellet Joseph Waggoner

Table of Contents

Table of Contents	2
1903	3
March 30, 1903	3
"The Gospel of the Kingdom" The General Conference Bulletin, 5.	3
April 5, 1903	17
"Great Britain" The General Conference Bulletin 5, 9.	17
April 7, 1903	24
"Study of Education" The General Conference Bulletin 5, 11.	24

1903

March 30, 1903

“The Gospel of the Kingdom” The General Conference Bulletin, 5.

EJW

E. J. Waggoner

Sermon by E. J. Waggoner, Monday, March 30, 7:30 P.M.

“This gospel of the kingdom shall be preached in all the world for a witness unto all nations, and then shall the end come;” and I am glad of it. Every act of our lives, and every thought, must have reference to the end; and I am glad there is an end coming, for that end will be the beginning. It will be an end of strife, and a beginning of universal peace; I long for it to come, and I know it is coming, because the Lord has said so. *GCDB March 30, 1903, page 68.1*

We preach the end, and in preaching the end we preach the beginning. *GCDB March 30, 1903, page 68.2*

Have you ever noticed that the last message to the last of the churches, the Laodicean church, begins: “Thus saith the Amen, the faithful and true Witness, the Beginning of the creation of God”? That message which pertains to the end, which has in it the promise of the coming of the Lord, the promise of the sitting upon the throne with Him in His glory; that message which pertains especially to the end, brings us to Him who is the Beginning; and this is the “witness” that is to be borne. It is the witness that is borne by the Faithful and the True; for He is the beginning, as well as the end. So when we have come to the end, we are then at the beginning; when we come really to the beginning, lo, we are at the end; for the end of this world is but the beginning of the new earth; and the world which is to come is the world that was from the beginning, so that when the end comes, we are brought back to the beginning; for the heavens must receive Him “until the time of restoration of all things which God hath spoken by the mouth of His prophets since the world began.” *GCDB March 30, 1903, page 68.3*

We sometimes get in too big a hurry for the end. You will say, "How can we get in too great a hurry for the end?" Well, we do and on the principle of that old proverb that we learned as children: "The more haste the less speed." Sometimes we get in so great a hurry for the end that we rush on toward the end without beginning at the beginning; and then we have to go back and begin over again, and that delays the end; so our haste to the end without taking time to begin at the beginning only puts off the time that we would so gladly see come. The case of Ahimaaz is an illustration. He had no tidings, yet he wanted to run, and he was permitted to run. He proved to be a faster runner than Cush; yet he had to stand aside, and everything had to wait for the man who carried the message. Nothing was gained by the haste of Ahimaaz.*GCDB March 30, 1903, page 68.4*

Sometimes we forget who is the beginning. We think if we must go back to the very beginning and start there, it will take, oh, so long a time for the work to be finished up and for the Lord to come. That is where we make a mistake again; for just as soon as we have come right down to the very beginning, to the A B C of the truth, lo, we are at the end; for Jesus Christ, who is the beginning, is the end as well. "I am the Alpha and the Omega, the first and the last, the beginning and the end." And when we have come to the beginning, and to the perfection of the beginning, and have carried that beginning over all the world, lo, the end will have come. It is the witness of Him who is the beginning, of Him who is the Faithful and the True.*GCDB March 30, 1903, page 68.5*

When we read this message of the Lord, "This gospel of the kingdom shall be preached in all the world for a witness unto all nations, and then shall the end come," there is a grave error that we are liable to fall into,-one of the greatest errors that human beings can fall into,-and that is the error of substituting ourselves for the Lord, and putting ourselves in the Lord's place. We forget who it was that spoke these words, and we make "this gospel" refer to the thing which we are preaching; and we think that when that, meager as it may be, has been preached in all the world, then shall the end come. That is a mistake. Who is it that said, "This gospel of the kingdom must be preached"?-It was the Lord Jesus Christ. He stands here, embodying in Himself the fulness of the truth; and it is

He that says. "This gospel, this gospel which I am preaching, this gospel of which I am not only the representative, but the embodiment,-this gospel of the kingdom shall be preached in all the world for a witness unto all nations, and then shall the end come."*GCDB March 30, 1903, page 68.6*

You and I may go over all the world, and we may preach, we may preach earnestly, but if our preaching is not the preaching of the Lord Jesus, literally the preaching of the Lord Jesus, that is to say, not simply the preaching about Him, but the Lord Jesus Himself preaching, then either we shall have to go over the ground again, or somebody else will have to go over it after us.*GCDB March 30, 1903, page 68.7*

The end shall come, but it surely will not come until this gospel of the kingdom has been preached in all the world for a witness.*GCDB March 30, 1903, page 68.8*

Do you know what that means? I said, We must preach-it must be the Lord Himself that is preaching. The apostle Paul tells us that, "If any man be in Christ, he is a new creature; old things are passed away; behold, all things are become new. And all things are of God, who hath reconciled us to Himself by Jesus Christ, and hath given to us the ministry of reconciliation to wit, that God was in Christ, reconciling the world unto Himself, not imputing their trespasses unto them; and hath committed unto us,-hath put into us,-the word of reconciliation. Now then, we are ambassadors on behalf of Christ, as though God were beseeching by us (as formerly He did by Christ in the days of His flesh). We pray you in Christ's stead, Be reconciled to God."*GCDB March 30, 1903, page 68.9*

The problem which the Lord has to solve, that thing which He has to demonstrate before the world, before the end can come, is to give every part of this world an equal chance. That is to say, the testimony that was presented to the people of Galilee and Judea, when Jesus of Nazareth was there teaching and preaching, must be given to all the world; and every kingdom and tribe and people and nation on this earth must see and hear the very same things that those people saw and heard. And that is the gospel that must go to all the world.*GCDB March 30, 1903, page 68.10*

What is “this gospel of the kingdom”? We read in the fourth chapter of Matthew that Jesus came up from Jordan, where He had been baptized and had received the witness of the Spirit, and from the wilderness of temptation, where He had conquered Satan, and in the power of the Spirit He went through all Galilee and Judea, preaching the gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people. His fame went throughout all the people and they brought Him all that were sick, all that were lunatic, all that were oppressed of the devil, and He healed them.*GCDB March 30, 1903, page 68.11*

We read in the first chapter of Mark, of the same time, the beginning of the ministry of Jesus: “Now after that John was put in prison, Jesus came unto Galilee preaching the gospel of the kingdom, and saying, The time is fulfilled. The kingdom of God is at hand; repent ye, and believe the gospel.” Then comes the calling of Simon, and Andrew, and James, and John, and then He came into Capernaum, “and straightway on the Sabbath day He entered into the synagogue and taught. And they were astonished at His doctrine, for He taught as one that had authority, and not as the Scribes. And there was in their synagogue a man with an unclean spirit, and he cried out, saying, Let us alone; what have we to do with Thee, Thou Jesus of Nazareth? Art Thou come to destroy us? We know Thee who Thou art, the holy One of God. And Jesus rebuked him, saying, Hold thy peace, and come out of him. And when the unclean spirit had torn him, and cried with a loud voice, he came out of him. And they were all amazed, insomuch that they questioned among themselves, saying, What thing is this? A new teaching! for with authority He commandeth the unclean spirits and they come out of him.”*GCDB March 30, 1903, page 69.1*

Yes, Jesus came and brought a new doctrine into the world. There was new teaching, such teaching as they had never heard before. What was it?—The casting of an unclean spirit out of the man was the new teaching, and that was the expression of the gospel of the kingdom. And it was of that and of such things as that, that is to say, of the power equal to that, that Jesus spoke when He said. “This gospel of the kingdom must be preached in all the world for a witness unto all nations, and then shall the end come.”*GCDB March 30, 1903, page 69.2*

The seventeenth chapter of Luke: “And when He was demanded of the Pharisees when the kingdom of God should come, He answered them and said, The kingdom of God cometh not with observation, neither shall they say, Lo here! or, lo there! for, behold, the kingdom of God is within you. And He said unto the disciples, The days will come, when ye shall desire to see one of the days of the Son of man, and ye shall not see it. And they shall say to you, See here; or, see there: go not after them, nor follow them, for as the lightning, that lighteneth out of one part under heaven, shineth unto the other part under heaven; so shall also the Son of man be in His day.” *GCDB March 30, 1903, page 69.3*

This last verse shows that these words of Jesus refer to His second coming, to the end of the world, and the time of restoration of all things so that we have the two things connected. This “kingdom of God,” of which Jesus says, “It is within you,” has direct reference and immediate connection with the coming of the Lord. Therefore we come to the same conclusion again, that we ourselves, to whom is committed the work of carrying the gospel to the world, must carry it, not in our hands, not in our pockets, not even in our Bibles, but in our hearts. And if it is not carried there, it does not get to the world. I never read these words without thinking that I am convicted-not condemned. I thank God “there is no condemnation to them that are in Christ Jesus.” No matter how great the reproofs given from the Lord, there is no condemnation in them. (“Amen.”) And I am glad of that-that conviction is not condemnation. There may be a conviction secured against us every day, but it is not condemnation. God does not condemn; He justifies. The greater the sin that He reveals to us, the greater our lack, then the greater the justification. *GCDB March 30, 1903, page 69.4*

He says with reference to the time when the redemption is near, and when the end of the world is about to be manifested. “Lift up your heads, and rejoice.” And if there ever was a time for rejoicing, it is when the devil works the hardest. In the twelfth chapter of Revelation we read: “Now is come salvation, and strength, and the kingdom of our God, and the power of His Christ.” Why?—“Because the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time.” When the devil works hardest, then is the time when the kingdom of God is come. *GCDB*

March 30, 1903, page 69.5

There are wondrous things that God has for His people, but we have not got to the end yet. I mean we have not exhausted the privileges of God. What is the message? The apostle John has told us in his first epistle: "That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life; (for the life was manifested, and we have seen it, and bear witness, and show unto you that eternal life, which was with the Father, and was manifested unto us); that which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with His Son Jesus Christ. And these things write we unto you, that your joy may be full. This then is the message which we have heard of Him, and declare unto you, that God is light, and in Him is no darkness at all."*GCDB March 30, 1903, page 69.6*

That is the message, brethren. God is light, and we are to walk in Him, walk in the light, and we ourselves be lights to the world. We have not time to do anything, or to think anything, that will diminish or weaken our testimony to the world. We have all been conscious of a weakening of our testimony, because we were not light. We have interposed a veil between our hearts and the glory shining from the face of God, and just to the extent that we did that we were not the witnesses of the Lord.*GCDB March 30, 1903, page 69.7*

Jesus says, "The kingdom of God is within you." He came proclaiming the Word. He Himself was the Word, and that is why it was that when He came He said. "The kingdom of God is at hand;" for all the fulness of the power of the universe was manifested in Him. "In Him dwelleth all the fulness of the Godhead bodily."*GCDB March 30, 1903, page 69.8*

The Lord has marvelous things for us; wondrous things He has for the people through us. The testimony of Jesus is to be given to the world; but it can be given only as Jesus Himself dwells in us to bear witness of Himself. And there is so much for us to learn. But when I say this, I do not mean it is going to take a long time. We have a Teacher such as the world can not give. Therefore it need not take

so very long a time in which to learn it. We can determine ourselves how long it will be, or how short it may be. But one thing is sure, and we need not think that we can get away from it, and that is that nothing less than the complete fulness of the message, not only as it was proclaimed by the Lord, but as it existed in Him, must be given before the Lord can come.*GCDB March 30, 1903, page 69.9*

He was the Word, the fulness of the Word. What does that mean?-It means that just as every word of this Book testifies of Him, just as every word of this Book derives its power from Him, just as no word of this Book can be understood except in and through Him, and just as every word of this Book is necessary, because all Scripture is given by inspiration of God, and it is all profitable, so we to whom is committed the glorious task of proclaiming the gospel of the kingdom to the world have given to us the task and the privilege of understanding and proclaiming the whole Word of God,-the privilege and the necessity of having that Word incarnated in us.*GCDB March 30, 1903, page 69.10*

Are we content with the attainment that we have? Have we rested in inglorious ease and self-satisfaction that we knew the truth, simply because we have received certain things which in themselves are true? Have we thought that because we had certain truths that we knew the whole truth? Have we been studying our Bible? or are we content to take a portion of it? Have we been partial in the Word? Have we thought that we knew enough to carry the gospel to the world, because, perhaps, we knew more than somebody else knew?*GCDB March 30, 1903, page 70.1*

All truth is one; but as long as there is any portion of this Word that is not incorporated into our being, how can we say that we are giving the whole message? How can we be satisfied that we are carrying the message to the world so that somebody will not have to go after us and make good that which we have left undone? If there is one portion of the Bible that you and I, as ministers of the gospel (and I do not mean simply those who have been ordained to stand in public and preach, but I mean every member of Christ's body, every one who takes His name, every one who professes the message of the Lord's soon coming,-they are all ministers), I say that if we have not got this, then there is a work for us to do, and we

ought to be about it, and very speedily, too. *GCDB March 30, 1903, page 70.2*

Seventh-day Adventists, standing before the world as the exponents of the greatest truth that was ever committed to the hands of any people, and boasting, as we have done, that we are a people who stand upon the Bible, a people who are Bible students,- I say we all have a right to be ashamed of ourselves, that we have neglected that very thing which has been committed to us, and so much of the Word of God has been left to lie idle. Because we have some truth that somebody else has not, and it is a marvelous thing to them, and they think surely this people have marvelous truth, we have been content to hear them say that, and we have looked at the little amount that we have, and we have been satisfied with that, rather than looking forward and upward to the great amount which we have not attained to, and which we do not yet know. We have turned around, and have looked backward, instead of looking forward. We have been looking at what we have done, and we have talked about that when we have come together, and that has taken away from our hearts the thought of the vast field of truth that is yet unexplored. But, brethren, the whole truth, and the fulness of truth, is due to the world. Christ Himself is due to the world, because the apostle says, "We preach not ourselves, but Christ Jesus the Lord." And this is the testimony that is to be given to the world. And we have not done it, have we? Shall we do it? We may, but it means a reining of ourselves up; it means a denial of ourselves, of our flesh, of our appetites; it means a continual holding of ourselves in, not by our own power, but by the power of God, to which we hold ourselves subject; it means a continual fight with the world and the flesh and the devil already in us; that we do not relax our diligence; that we do not let our hands hang down; that we do not become satisfied with what we have attained, instead of pressing forward. When I say we are to look forward and not backward, forgetting the things that are behind, and reaching forward to the things that are before, we do not have to repudiate any truth that we once held, but we must understand that the path of the just is the shining light that shineth more and more unto the perfect day. It is a seed that is sown and springs up and develops and unfolds. *GCDB March 30, 1903, page 70.3*

So is the kingdom of God,-this kingdom which is to be preached in all the world for a witness unto all nations,-as if a man should cast seed into the ground, and should sleep, and rise night and day, and the seed should spring and grow up, he knoweth not how. There is "first the blade, then the ear, and then the full corn in the ear;" and then he putteth in the sickle, because the harvest is come. That is the history of the gospel of the kingdom, for the harvest is the end of the world. The seed is sown. It springs up, and then comes the blade, and then the ear, and the full corn in the ear, and all this must take place before the harvest can come, before the end can come.*GCDB March 30, 1903, page 70.4*

I hold in my hand some grains of corn. That is good seed, you see. I first exhibit it to some one and let him get a good look at it; I let him turn it over and over and get familiar with it. Now he knows it, and can tell it anywhere he sees it. Then I cast it into the earth. Three months later I take him along by the field, and I say, "There is our seed." He replies: "No; it does not bear any resemblance whatever to what I saw; that which I saw had just this shape, just this size. I will hold to that; you can not deceive; I am not going to be led astray; there is no resemblance whatever between this and that."*GCDB March 30, 1903, page 70.5*

Now we are in danger of making this mistake, of thinking that the truth which we hear, which first comes to us, must be kept in just those dimensions, or else it is a denial of the truth; and, brethren, let me tell you this, that unless our eyes are opened, unless we learn enough of the divine nature of Jesus to know that it is infinite, and capable of an infinite variety of expression, we shall make the mistake of saying that truth that is developed into its glorious fulness is a contradiction of truth which was first sown, and it is not so.*GCDB March 30, 1903, page 70.6*

How many of you have heard this statement, that men who had power in the message ten, fifteen, twenty, thirty, or forty years ago do not have that power in their preaching to-day? You all know that, do you not? I am not telling you anything new. Men have gone forth with but little knowledge of the truth, but it was new to them, and they went forth with the enthusiasm of a new truth; and that which was new to their own souls had the power with it, and men were

converted. Then they said, "Now we have got it; now we can do it, and we will do it that way again;" and I am afraid that some souls have been going on that way for years. They feel as though the truth of God were circumscribed within certain limits, and when they have got that, they imagine that they have learned all the truth, and they tell it over and over and over, and by and by every vestige of the freshness is gone out of it for their own souls, because they are not learning anything new; and the man who does not learn something new from his own preaching may be sure that nobody else is learning anything new.*GCDB March 30, 1903, page 70.7*

God used the pioneers in this message mightily; but why did He use them so mightily?-Because they were true to the truth. It was not because they had all the truth that there was in the Bible and all the truth that there was for the world. It was because they were loyal to the truth that they knew and taught; and whenever new light came forth from the Word of God, they stood upon it, and that is why they had the power.*GCDB March 30, 1903, page 71.1*

Now if we, in looking back to the fathers, think that we are disloyal to them, and that we are casting reflections upon their memories, if we dare see more in the Word than they saw, then we are showing ourselves to be disloyal to them and to the principles which they held, because it was not merely just a few circumscribed things, but it was truth as God revealed it to them that they preached, and that is what gave the power to the beginning of this message.*GCDB March 30, 1903, page 71.2*

Now, when the same truth,-but not necessarily the same words, not necessarily in the same form, but in its enlarged, developed form,- and that same Spirit shall have taken hold of all of us, then the very same power that characterized the preaching of the pioneers of this message will characterize the preaching of those who follow them. And then the end can come.*GCDB March 30, 1903, page 71.3*

It has been many years since I was here in California, and, as I go about, I see some of the gardens that I used to be so familiar with. I recognize this house: ?? that was being erected when I was here. There is a garden that was being planted. It does not look the same now. Those little shrubs that I looked down upon are now large

trees. That little palm that was so small that you could carry it around in your hand now overtops the house. It is the same tree, nevertheless,-the very same plant. It does not look the same, but it is the same.*GCDB March 30, 1903, page 71.4*

Brethren, a tree must grow, or else it will die. You may put a band around it, and say: "We have had the witness, we have had the testimony, that this is a good tree; it is a perfect tree. God Himself has planted the tree, and we know it. Now, lest we get away from this, we will put bands around that tree." One of two things will take place; either that tree will die, or else it will burst those bands asunder.*GCDB March 30, 1903, page 71.5*

But this truth is not going to die; it is not in the world to die, because it is life itself. And I have that confidence in the truth which the fathers preached,-in the truth which my father preached,-that it will break every band, and be a glorious tree, that shall spread out and blossom, and fill the face of the earth with fruit. It will do it. And there is the testimony that the Lord gives to us: "Loose thyself from the bands of the neck. O captive daughter of Zion; arise, and sit down."*GCDB March 30, 1903, page 71.6*

Or, again, the message comes to us, that message which is the message that God is light, and in Him is no darkness at all. "Arise, and shine; for thy light is come." What is the light?-God is light, and God is come to us, to try us, to prove us. How?-To see whether we will accept Him, whether we will let Him fill us with all the fulness of God, even as He did Jesus of Nazareth, because Christ Himself, who is the fulness of God, dwells in our hearts by faith. So the light is come, and the glory of the Lord is risen upon thee; and though darkness cover the earth, and gross darkness the people, yet the Lord shall rise upon thee, and His glory shall be seen upon thee.*GCDB March 30, 1903, page 71.7*

How often I have prayed this prayer; "Not unto us, O Lord, not unto us, but unto Thy name, give glory, for Thy mercy's and for Thy truth's sake"! I am so glad I can pray it with full confidence: "Lord, let Thy glory be upon me." Afraid of getting lifted up and getting exalted?-Yes, I am, but not so long as I pray that prayer. Mind you, I do not pray, "Let me have glory," but, "Let Thy glory be upon me.

Let men see Thy glory, and see that it is Thy glory.” Do you not see that just as long as, and as often and surely as, we pray that prayer that the Lord will glorify us with His glory upon us, that men may behold the glory of the Lord, and recognize it to be the glory of the Lord, God may manifest to and through His servants any amount of glory, and the more the better? This is just what He has been wanting to do. “All flesh shall see the glory of the Lord; for the mouth of the Lord hath spoken it.” Shall He see it upon us?*GCDB March 30, 1903, page 71.8*

When Israel came out of Egypt, and stood on the shore of the Red Sea, the message was; “Speak unto the children of Israel, that they go forward.” When they were encamped by the Mount Sinai, the message came to them. “Ye have compassed this mountain long enough.” And then, when at the last they came to Jordan, Joshua, at the command of the Lord, went through the camp, and told them to make the preparations, and to watch the ark of the Lord; for, He said, “Ye have not been this way hitherto.”*GCDB March 30, 1903, page 71.9*

Brethren, that indicates our course,-always forward. “Ye have not been this way hitherto.” You do not know the way you are going. You have not been over this ground. But, oh, the Lord Jesus Christ has been over every step of the way, and He is the Way. And as we have not been this way hitherto, we may know that it is always new, always a new experience, always some new development of truth, but it is the same truth. Do not be afraid, brethren, of truth. It must develop more and more, or else we will never get the gospel of the kingdom preached.*GCDB March 30, 1903, page 71.10*

I have thought upon my own experience in the past, and upon the experience of others, as I read it in reports (as I often do), and I have thought that we,-some of us, all of us, to some extent, perhaps, most of us,-are somewhat afraid of these truths which God has given us; and we call some of them “objectionable features.” But, brethren, I have come to the conviction that there is nothing objectionable in the truth of God, if it is presented as it is in Jesus. It is the truth of God that must win souls, and it will do it. But I find many thinking they must hedge about the Sabbath truth, for instance, and they must prepare and work up the way, and build up

a foundation, hesitating and fearing and trembling and thinking, "Pretty soon we are going to spring the Sabbath upon them, and then we do not know what in the world will happen." That is because we have not yet learned what the Sabbath means; for the Sabbath is God's glorious gift to man; it is the gift of rest; it is the gift of His personal presence, the real presence. And when we learn the truth as it is in Jesus, and we get the truth as it is in Jesus, in ourselves, if we have a congregation of people ready to hear, and we may never have them again, if the Spirit of God so move, we may give the whole counsel of God to them, and see souls converted, and they will know the truth. Having the fulness of the truth, and having it ever developing, we may see the same thing repeated that was experienced forty years ago, when they would go and pitch a tent Friday, and take it down Monday, with a congregation of believers there. That thing can be done; but do not think, brethren, that it can be done if you preach just a few narrow things. It can not be done unless you get a mighty truth, a comprehensive truth, with many, many features that were not apparent years ago, when we first got hold of it. *GCDB March 30, 1903, page 71.11*

Do not think that all those things make the truth so complicated that people will become confused. It is not so. The greater the light that shines, the easier is it for people to see. So that, as we come to the end, and the truth shines with a broader light, a deeper light, a clearer light, than it could have done forty years ago, even to those faithful souls who started out in the message, the more easily will it be comprehended, for it is preached with the power of Him who is the Light of the world. *GCDB March 30, 1903, page 72.1*

The words spoken by our Instructor impressed me deeply. Of those who had tried and tempted lives, the question was asked: "How do you deal with your difficulties? Do you harness yourself for an encounter with trial and temptation? And then do you lay hold on these temptations, as you suppose you must while your spirit is hot within you and wrestle with them, quite sure that this is what you ought to do? As you battle with your covetousness and uncharitableness on their own ground, do you come out victor?-No; you come out discouraged, bruised, and wounded, bound and enfeebled spiritually. *GCDB March 30, 1903, page 72.2*

“What should you do? Simply put your whole trust in the One who understands your temptations and trials, the One who alone can master temptation. If you had not been premature in your efforts, you need not have fought so terrible a battle; for the Captain of your salvation was at work for you, ready to do for you that which you can not do for yourself, and to leave you free to do that which He has told you to do,-learn of Him His meekness and lowliness. He has been tempted in all points ‘like as we are,’ and He knows how to succor those who are tempted. Had you first talked with God in prayer, by faith grasping His promises, you would have received strength for the conflict.”-*Unpublished Testimony*.GCDB March 30, 1903, page 72.3

April 5, 1903

“Great Britain” The General Conference Bulletin 5, 9.

EJW

E. J. Waggoner

Talk by E. J. Waggoner, Sunday, April 5, 3 P.M.

[As the Conference gathered Sunday afternoon, it was observed that the audience of visitors was larger than usual, and it was suggested that the public would be more interested in field reports than in regular business. It was therefore decided to postpone the consideration of regular business for the day, and E. J. Waggoner was invited to speak of the work in Great Britain, which he did, as follows:-]*GCDB April 5, 1903, page 137.1*

I can say with all sincerity that this is a surprise to me, and while I am thankful for the privilege of saying a few words, I do not want you to get the idea that I have a report to make. I have nothing prepared. But I can tell you a few facts, if I can not give you the exact figures.*GCDB April 5, 1903, page 138.1*

I have not even the figures as to the number of workers that we have in Great Britain; not at my tongue's end; but, roughly, we might put the situation thus: I think the area of England is about the same as that of the state of Iowa. Now you have in Iowa nearly 4,000 members. You have in the city of Des Moines a church of two or three hundred members. There is no conference that I know of that I can bring as an exact parallel. What conference have you that has about a thousand membership?*GCDB April 5, 1903, page 138.2*

A Voice: Texas.*GCDB April 5, 1903, page 138.3*

How many workers have you in Texas?*GCDB April 5, 1903, page 138.4*

Answer: About fifteen, ministers and Bible-workers.*GCDB April 5, 1903, page 138.5*

That is more than we have in Great Britain. Suppose that you had in Texas, but in a great deal less territory than that, of course, the problem, with that thousand Sabbath-keepers, of carrying the truth to all the people west of the Allegheny Mountains. You would have the same problem that we have. *GCDB April 5, 1903, page 138.6*

Now if we had a territory two-thirds as large as the United States, with a population the same, that is, all east of the Allegheny Mountains, then you would say there is a struggling people with a vast territory, and a vast work to be done: but because it is concentrated in small territory, you get your eyes on the territory, rather than on the people. But the land has not ears, and the people have; and the gospel must be proclaimed to every kindred, tongue, and people and nation, and not to every territory. It is people that we preach to, and not acres or square miles, and it takes something to get to them.... *GCDB April 5, 1903, page 138.7*

What shall I speak about first? We have to begin with the South England Conference. We have a small territory there, comparatively, and something over 15,000,000 inhabitants. We have not five hundred Sabbath-keepers in that territory, and we have only one preacher besides myself, and I do not count, for I am settled in one place. I have not an opportunity of traveling about and preaching, except as I may get away from my work over Sabbath and get back Sunday. Think of it, we have in that territory 15,000,000 of people, and only one active minister in the field. We have also four Bible-workers and a few canvassers. Now, a person holding Bible-readings can reach only so many people. It does not make any difference whether you have a large or a small territory, a Bible-worker can reach only so many people; and you can yourselves calculate from your experience how long it would take that force of workers to reach that number of people, even though the territory be limited. *GCDB April 5, 1903, page 138.8*

The other fields of Great Britain,-the northern portion of England, the North England Conference, and even the mission fields of Wales, Ireland, and Scotland, are better manned in proportion to their territory, but not as they should be. There is Wales; its population is nearly a million larger than the population of the Australian field. They have two ministers, and two Bible-workers, I

think, in that territory. Scotland has one now. I think possibly there is another one on the way. Its population is still larger than that of Wales; and in Ireland there are two ministers, and there the population is something over four millions of people.*GCDB April 5, 1903, page 138.9*

Shall I tell you just a few words in regard to the publishing of "Present Truth"? Eleven years ago I went to England and began to edit that paper. I went there for that sole purpose. I have considered that my special work. The circulation of the paper then was about what we would call 1,500 weekly, although it was not published weekly. It was published semimonthly; but the circulation amounted to about 1,500 weekly, because we were printing about 3,000 then. It soon began to increase. The brethren took hold and began to sell the paper, with a zeal that they had not before, until, about six or seven years ago, there was a decided increase in the circulation of the paper. Since that time there has been an annual increase, with the exception of one year, so that it has come up steadily year by year, until last year the average weekly circulation was 20,000. Now, that you may know what this means. I have only to tell you that those papers are sold by our brethren and sisters, single numbers almost entirely. I suppose there are about a thousand copies sent through the mails. All the rest are actually sold week by week. Not only are they actually sold, but there are orders coming in almost every week that can not be filled.*GCDB April 5, 1903, page 138.10*

Some of you will ask, Why do you not take subscription?-Because we have not, in that country, the same way of sending publications as you have here. Here the Pacific Press bundles all the papers into a big mail-bag, and takes them down to the post-office, and they are weighed, and you send them out, and pay the postage in bulk for the whole lot. There is nothing of that kind there, but every paper that is sent through the post has to have what is the equivalent of a cent postage stamp upon it; so that the cost of the paper being, say, a dollar a year, just one-half of that is added for postage. People, therefore, buy their papers from the stationers, or have them delivered to their houses, and thus they save one-third, and we can not expect people to subscribe for a paper, and pay \$1.50 when they can get it for \$1.00.*GCDB April 5, 1903, page 138.11*

Perhaps I ought to explain more fully: Our paper sells for a penny. That is the equivalent of two cents in American money. But there are many people who have no other means of living. They depend entirely upon the profits of selling that paper, which they must sell at not over a penny, two cents. They depend on the meager profits that they get out of that for their support. You can calculate that it does not give them enormous profits. In order that they can get a simple living out of that,-so that they can buy even bread, without any butter on it, and sometimes to get a living for their families,-we furnish the paper to them for a farthing, a half cent, per copy. But it costs us more than that to get the paper out. We lose about an eighth of a penny on each copy of the paper.*GCDB April 5, 1903, page 138.12*

Since last conference, in August, that responsibility has been divided, and the conference has taken it; but it has only transferred the difficulty; it has not removed it, because the conference has no means.*GCDB April 5, 1903, page 138.13*

For instance, take Wales, take Ireland, take Scotland. They have no means in the treasury at all. They had an appropriation, we will say, equivalent to the necessities of the moment, to pay for the workers in the field. Then was thrown upon them the task of making up the deficit on all papers that were sold in their territory; but they had no means with which to do it; so, although it has been transferred from the publishing house to the field, it has only been transferred, not removed.*GCDB April 5, 1903, page 138.14*

Now we are brought face to face with this position: The Israelites had to make bricks without straw. It has seemed to us, sometimes, as if we had to make bricks without either straw or clay. There is nothing to hinder that paper's having a circulation of 100,000, instead of 20,000,-nothing, except the men to carry it to the people. But here is the problem: The more papers issued and sold the worse we are off financially. The greater our list sold, the greater our deficit; and that must come from somewhere.*GCDB April 5, 1903, page 139.1*

Sometimes the deficit on "Present Truth" has been called a loss, the deficit being about \$2,500 a year. Now, I say that that is not a loss,

any more than the money you pay to a preacher is a loss. You may say, a conference may say, Here, we have laid out last year to our ministers; we have paid out \$10,000. Now then, those ministers paid a tithe in, but you must count the difference between the money paid to those ministers, and the tithe they paid in, as a dead loss. Do you call it so? (Voices: "No.") Now in just that sense the "Present Truth" is a loss, and in no other sense. It is an investment made, that for about fifty dollars a week, eighty people are kept in the field. Now that is cheaper, than you can get work done in any other way. For that investment, eighty people are kept actively at work all the time, and many people are brought into a knowledge of the truth.*GCDB April 5, 1903, page 139.2*

I will have something else to say in just a moment about that, but my mind is turned to the school just at this moment. A year ago last January a school was begun. Brother H. R. Salisbury was sent over from Michigan, and he took hold of it, and we had an enrollment of thirty; an average attendance, through the whole sixteen weeks, of about twenty. Last September the school began in another place, and we have had seventy, and there has been a deep interest.*GCDB April 5, 1903, page 139.3*

Let me tell you how that school is carried on. It meets in a hall: the room is about half the size of this. All classes recite at the same time, and in the same room. We have a sort of camp-meeting Sabbath-school there all the time. It is not the most convenient way, but the Lord has helped and blessed.*GCDB April 5, 1903, page 139.4*

It is an industrial school, and everybody works; and I know of people who are working with all their might for an education, by canvassing. It is truly industrial; they work in the cause, supporting themselves and paying their tuition. Some of them have families. I know of one man who has a family, and he was somewhat in debt when he began; but he was moved by a holy ambition to understand the Bible, to get an education that would fit him for a larger field of usefulness in the work. He started into the school, he got his lessons, he took full work, and he not only paid his tuition, but supported his family, and kept himself going, simply by canvassing from day to day.*GCDB April 5, 1903, page 139.5*

Now there is another thing: There is one institution, one school, that is not only not in debt, but it has some money saved. When the "Christ's Object Lessons" campaign started-yes, before that-a fund was started for a school in Great Britain by contributions. Afterward the "Christ's Object Lessons" campaign was taken up, and the money that has been raised for that has been set aside religiously for the school. It has not been drawn upon for running expenses; it has been regarded as sacred, and we have had this resolution: Though our conference might go down to absolute pennilessness, we would not withdraw one dollar of that fund that belonged to that school. That is sacred, that belongs there, and it has been lodged there, and it is intact, and is not drawn upon even for the running expenses of the school. It is kept against the time when we shall have enough added to it to be able to buy some little place where we can settle down and carry on the work. But the school is supported by the tuitions. But how is it?-Well, it is simply because the teachers work for nothing; and that is the way we are able to carry it on. If the school were obliged to pay the teachers out of the tuition, of course, we could not do it. Now, we are willing to work along in just that way. But we have not a book, except a dictionary. A small library would be a wonderful help to us. If some good brother, who has money that he could get along without, could help us to secure a library, he would not be denied the privilege, I am sure.*GCDB April 5, 1903, page 139.6*

We need some little apparatus in the laboratory line. If some other brother could give us another five hundred dollars to draw upon when we are located in a fixed place, it would be a marvelous help to us, because we must not draw on that money that was appropriated and is being appropriated for the school itself.*GCDB April 5, 1903, page 139.7*

A. G. Daniells Say a word with reference to your plans for the future operations of the school.*GCDB April 5, 1903, page 139.8*

Brothers Daniells asks me to say a word or two regarding our plans for our future operations. I think that depends somewhat upon the plans of our brethren here. But we expect to go on just as we have been going. The conference pays the support of the teachers mostly. And there is a small tuition charge. We expect next year to

get a place where we can have our school altogether; where we can have them all living in one place. As it is now we can not. We simply have a hall rented, in which we have our classes day by day, and then the pupils have to be here and there in the city, wherever they can find lodging or board. Some of them board themselves, and go into the houses of some of our brethren. They are all among our church people, except a few who have rooms outside and board themselves. We would like to have it so that they might be together, all under one supervision. We were in hopes to have it so this year, but we could not. If we are unable to purchase a fixed location for next year, we shall try to rent a house, if possible, where we can gather together; but there is this that we do not propose to do: We do not propose to buy a place until we have the money to pay for it. And that is the reason why we keep that money laid, and add to it dollar by dollar, a little at a time, hoping that the brethren on this side will come to our help, and make up the sum to enable us to buy some simple place where we can gather the students together and teach them. We do not ask anything elaborate.*GCDB April 5, 1903, page 139.9*

We do not want a vast building, we do not want any great facilities to work with, but in that country it is necessary to have a roof to cover us, because it rains a good deal, and we have to come in out of the wet.*GCDB April 5, 1903, page 139.10*

But we believe that a school consists of somebody to teach and somebody to be taught, and when you get those things, then you have got a school,-those are the prime essentials,-you have to have a place to sit down in, and a roof to cover you. You have to have some books. Our students must have them; you recognize the necessity of that.*GCDB April 5, 1903, page 139.11*

Now our plans are to go ahead, and make it a Bible school, to teach the Bible, to bring our students face to face with the Bible, and fit them as quickly as possible for work. And while studying, they are working. They are out selling books to get the money for their daily needs. I like to work with such students.*GCDB April 5, 1903, page 140.1*

April 7, 1903

“Study of Education” The General Conference Bulletin 5, 11.

EJW

E. J. Waggoner

By E. J. Waggoner, Tuesday, April 7, 8:00 A.M.

I think there is not one here who is not familiar with this expression (you will recognize it, and know where it comes from), that the cross of Christ will be the science and the song of the redeemed throughout eternity. We accept that as a true statement; and for every truth of that kind there is Bible authority, because the Bible is the sum of all truth. I will call your attention to two or three texts that will prove it, and you can read the thing out of the Bible just as well as you can read it anywhere else. You have these words of the Lord through the prophet Jeremiah (*Jeremiah 9:23, 24*): “Thus saith the Lord, Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches: But let him that glorieth glory in this, that he understandeth and knoweth Me, that I am the Lord which exercise loving-kindness, judgment, and righteousness, in the earth: for in these things I delight, saith the Lord.” *GCDB April 7, 1903, page 175.1*

Here we find that only one thing is to be gloried in. The Lord tells us here that the only thing any man should glory in is in the knowledge of Him. There are three things that men are most likely to boast of in this world,-wisdom, the wisdom of the world; power, or influence, and riches; but however wise a man may be in this world, however powerful he may be, however rich, only one thing is worth glorying in, and that is that he knows the Lord. *GCDB April 7, 1903, page 175.2*

Now put with that this other text: “God forbid that I should glory save in the cross of our Lord Jesus Christ.” *Galatians 6:14*. That was dictated by the same spirit. The apostle Paul knew what Jeremiah had written, and he exercised himself continually to continue in all things that were written in the law and in the prophets, and he,

moved by the Spirit, did not desire anything except what the Lord had indicated. The Lord said, Do not let anybody glory except in this, that he understandeth Me. Paul, by the same Spirit, said, Do not let me glory except in the cross of Christ. Can you tell what the conclusion is from that? Is it not self-evidently just this, that in the cross of Christ we find the revelation of God? It is in the cross that we know God. You might add another text to that, with which you are well familiar, and that is in the second chapter of Colossians, where we read in short that in God the Father and in Christ are hid all the treasures of wisdom and knowledge. Then he who knows the Lord has access to all the treasures of wisdom and knowledge. That is the plain statement of the fact.*GCDB April 7, 1903, page 175.3*

Take another text: "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him." *James 1:5.GCDB April 7, 1903, page 175.4*

Take another one in the second chapter of Proverbs. It is a wonderful text, and we can read it, and read it again, and many times: "My son, if thou wilt receive My words, and hide My commandments with thee; so that thou incline thine ear unto wisdom, and apply thine heart to understanding: yea, if thou criest after knowledge, and liftest up thy voice for understanding; if thou seekest her as silver, and searchest her as for hid treasures; then shalt thou understand the fear of the Lord, and find the knowledge of God. For the Lord giveth wisdom; out of His mouth cometh knowledge and understanding. He layeth up sound wisdom for the righteous: he is a buckler to them that walk uprightly. He keepeth the paths of judgment, and preserveth the way of His saints. Then shalt thou understand righteousness, and judgment, and equity; yea, every good path."*GCDB April 7, 1903, page 176.1*

There we have all the treasures of wisdom and knowledge. Every good path and all knowledge must come from the Lord. There you have the science that is in the cross. The cross of Christ is the science of the saints, not only in the world to come, but in this world as well; because it is the cross of Christ that reveals God. And he who knows God has all the treasures of wisdom and knowledge at his command. This is the science in the cross; now for the song.

“They sang a new song: Thou art worthy, O Lord, ... for Thou wast slain, and hast redeemed us to God by Thy blood, out of every kindred, tongue, and people, and nation.” *Revelation 5:9*. So we have before us the Bible statement of the fact that the cross of Christ is the science and the song of the redeemed. *GCDB April 7, 1903, page 176.2*

Now shall we read that and say. “It is so,” and then go on and allow it to have no effect upon us? How often we are like the man beholding his own face in the glass, who goes away and straightway forgets what manner of man he was-forgets what he has read. You know the Saviour upbraided the lawyers because they had taken away the key of knowledge. They would not come in themselves, and they would not let others enter in. What is the key of knowledge? It is the Lord Jesus. It is the cross of Christ. That is the key that unlocks all the treasures of wisdom and knowledge. Everybody who really believes in the Lord has open before him all the treasures of wisdom and knowledge, and he may attain to them if he will only persevere; if he will only have as much desire for them as a man has for wealth; if he will seek for it; if he will cry for it; if he will think about it day and night, he will apply himself to it. For, although it is through the cross that we get the knowledge of God, there is searching, there is application, too, in order that one may attain to it. I know, and there is no guess work about it, that we neither know nor appreciate the Bible. If we appreciated the Bible, if we had any adequate conception of what the Bible is, of what the Bible says, and what the Bible reveals, and what it can do for us, we should be a denomination of Bible students, which we are not. I am not bringing any railing accusation against anybody. I am myself convicted every day of ignorance of the Bible. I am myself made to feel painfully how much I have neglected opportunities in the past, and how far short I come of having that knowledge of the Bible that I ought to have. *GCDB April 7, 1903, page 176.3*

Let me ask you-I won't ask you to answer, and expose yourselves if you do not want to, but I wonder how many of this congregation there are who would be ready at a moment's notice to stand an examination, or conduct an examination, in any book of the Bible-in any one book. Of course, when I say any one book, that gives you a good deal of leeway. You could take the book of Jude. There is only

one chapter in that, and it ought not to be a very difficult thing to learn that; but I wonder how many of this congregation including a good many ministers, would be ready at a moment's notice to stand or conduct an examination on any considerable book of the Bible. What I mean is that you could tell the subject of every chapter; that you could walk right along through the book with the Bible shut; that you could take a class and drill them in it with the Bible lying on the table, asking them questions on it, and knowing if their answers were correct, for example: What is the subject of this chapter? What different things are told in this chapter? Where in the book will you find this thing? How many times in the book do you find this thing mentioned? In how many different places, and where, do you find this subject mentioned? That is what I mean by knowing the Bible, and standing an examination in it, or conducting the examination. Brother Jones asks, "How many could do it with the book of Daniel?" I ask, How many could do it with the book of Genesis? Now we profess to be Bible students. Let us think a minute. Are we acquainted with the Bible?*GCDB April 7, 1903, page 176.4*

Suppose, for comparison, we had a man who professed to be a teacher in mathematics, very skillful. Wouldn't you think his pretensions were altogether pretensions only, if he could not stand an examination in the fundamental principles of arithmetic? He professes to be a profound mathematician, and he can not stand an examination in the first book of Euclid, or he can not pass an examination in the very beginning of arithmetic. Surely, then, unless we are able to stand an examination in the very beginning of the Bible, we certainly can not very justly call ourselves Bible students, can we? Now I am sure that the great reason why people do not understand the Bible is that they have no idea of what it contains, and what it can do for them, and what it can reveal for them. One reason why they have no idea of it is because they do not believe what it tells them. The Bible reveals God. It is the revelation of God's thought. In him are hid all the treasures of wisdom and knowledge, and we can learn anything that God designs that the people should know in this world better through the Bible than through anything else.*GCDB April 7, 1903, page 176.5*

